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Gàn gyddeiriogrwydd a chan ddygas dŵn,
 Eheda idd ei le, heb orphwys, ond
 Yn nghanol entrych vry i gynghor dwys
 Ei gyvurddolion grymus galwa eve,
 Dàn orchudd o gymylan tewdor ac
 Huddedig gàn dywyllwch, cethin du—
 Cyveistedd erch oedd hwn—ac yn eu plith,
 Gàn olwg sŷn, a phrudd dywedai eve.”

THE MISCELLANIST,—No. XIV.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I have sent you an account of a *Cyvarvod Cymhorth**, which I had from an old woman at Llangollen; and, if you think it deserving of a place in your publication, it is at your service.

Oxford.

Your's, &c.

J. J.

I. CYVARVOD CYMHORTH

Was a meeting held for the benefit of a poor person, at whose house, or at that of a neighbour, a number of young women, mostly servants, used to meet by permission of their respective employers, in order to give a day's work, either in spinning or knitting, according as there was need of their assistance; and, towards the close of the day, when their task was ended, dancing and singing were usually introduced, and the evening spent with glee and conviviality. It was customary, however, during the earlier part of the day, for the women to receive some presents from their several suitors as a token of their truth or inconstancy. On this occasion the lover could not present

* *Cyvarvod Cymhorth* implies, literally, a Meeting of Aid, and was, therefore, as we believe it still continues, in some parts of Wales, an assembly of neighbours upon the principle of mutual assistance and good fellowship. The Welsh have also their *Curw Cymhorth*, or Ale of Contribution, and *Priodas Cymhorth*, or Marriage of Contribution; both of them meetings upon the same plan, and at which the guests are expected to make contributions, to aid, in the one instance, the poverty of their entertainers, and, in the other, to enable a new-married couple to begin the world.—ED.

any thing more odious to the fair than the sprig of a *collen*, or hazel-tree, which was always a well known sign of a change of mind on the part of the man, and, consequently, that the fair could no longer expect to be the real object of his choice*. The presents, in general, consisted of cakes, silver-spoons, &c. agreeably to the respectability of the sweet-heart, and were highly decorated with all manner of flowers; and, if it was the lover's intention to break off, he had only to add a *collen*.

These pledges were handed to the respective lasses by the different *Caisars*, or Merry Andrews,—persons dressed in disguise for the occasion, who, in their turn, used to take each his young woman by the hand to an adjoining apartment, where he would deliver the *pwys*i, or nose-gay, as it was called, and immediately retire upon having mentioned the giver's name.

P. S. If the *Cymhorth* was held in the night, which was often the case, then the servants were not expected to ask leave of their employers.

II. EPITAPHS IN LLANGOLLEN CHURCH-YARD.

1. In memory of MARY (the wife of JONATHAN HUGHES, poet,) who was buried July 25th, 1781.

I'r ddaear vyddar ve aeth,—y ddirym
Ddaearol naturiaeth;
A'r enaid o'r wahaniaeth
Mae'n llaw Duw y man lle daeth. J. H.

2. Also, of the said JONATHAN HUGHES, who died Nov. 25th, 1805, aged 84.

Am ddawnus govus gyvan,—wir sulwad
A'i sylwedd doeth gynghan;
Odid vawr yn llawr y llan,
Byth nythu bath Jonathan. T. E.

3. Here lyeth the body of SARAH, daughter of THOMAS

* The presentation of the *collen*, or hazel-twigg, was, as here mentioned, always an ill omen amongst lovers, and that of the *bedw*, or birch, the reverse. Sion Tudur appears to allude to this custom in the following couplet:—

“ Canmawl bedwen heb weniaith
Collen vydd diben ei daith.”—ED.